rial a»d mechanical only ; this being really to banish all mental, and consequently Divine causality, quite out of the world ; and to make the whole world to be nothing else, but a mere heap of dust fortuitously agitated, or a dead cadaverous thing* that hath no signatures of mind and understanding, counsel and wisdom at all upon it; nor indeed any other vitality acting in it, than only the production of a certain quantity of local motion, and the conservation of it according to some general laws ; which things the Democritic Atheists take for granted, would all be as they are, DeCrci. 1.2. though there were no God. And thus tom. i^'oper! Aristotle describes this kind of philosophy, that it made the whole world to

Consist, c/c dcu^artuv juovov, fcat^ovaSwv ra£tv *p£v* l^ovrwv,

tyvyruv Se *ndfjiTrav,* of nothing but bodies and monads (that is, atoms, or small particles of matter) only ranged and disposed together into such an order, but altogether dead and inanimate.—

2. For unless there be such a thing admitted as a plastic nature, that acts *Iv^a rov,* for the sake of something, and in order to ends, regularly, artificially and methodically, it seems, that one or other of these two things must be concluded; that either in th.Q efforrnation and organization of the bodies of animals, as well as the other phenomena, every thing comes to pass fortuitously, and happens to be as it is, without the guidance and direction of any mind or understanding; or else, that God himself doth all immediately, and, as it were, with his own hands, form the body of every gnat and fly, ipgect and mite, as of other animals in generations, all whose members have so much of contrivance in them, that Galen professed he could never